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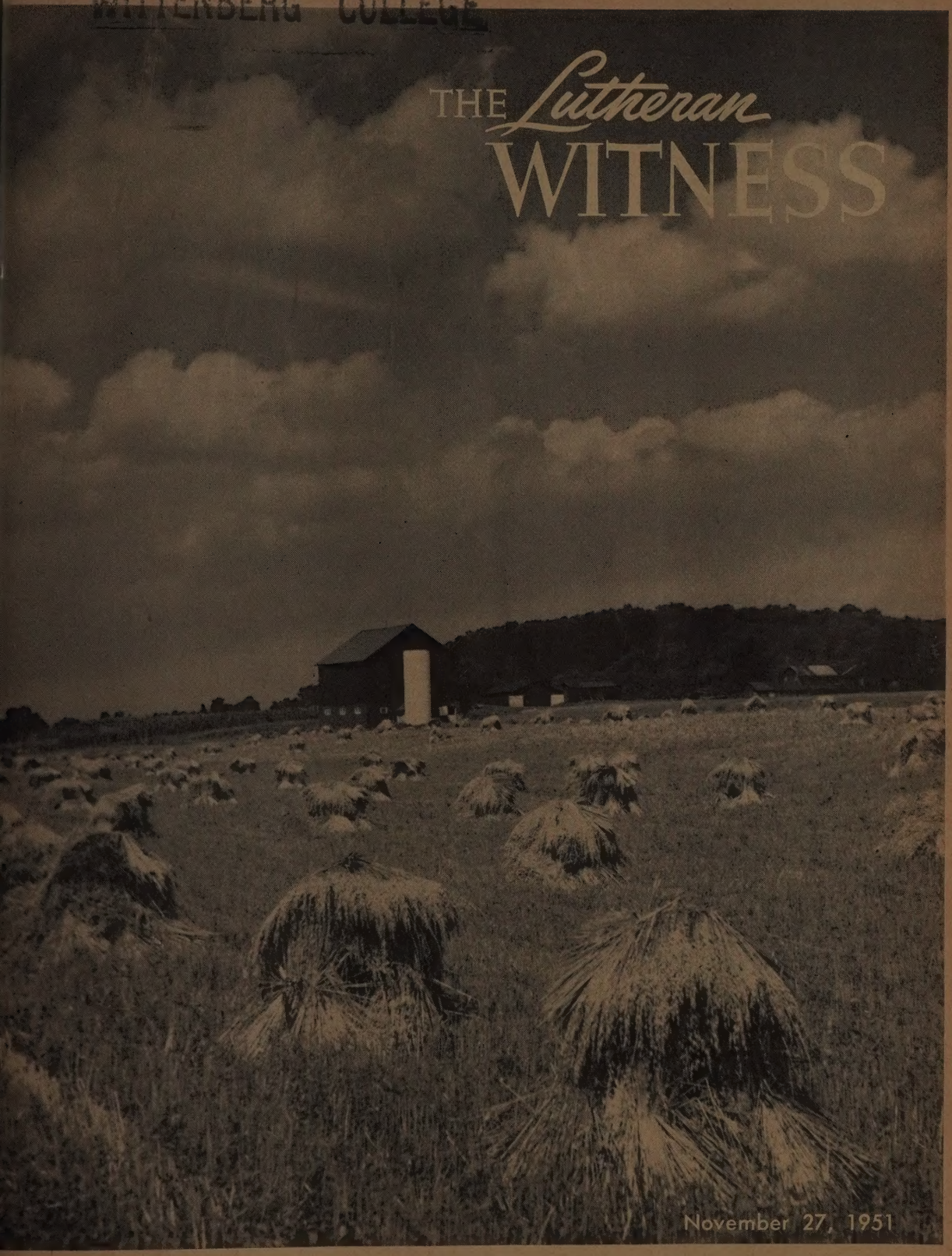

THE *Lutheran* WITNESS

November 27, 1951

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

TEN MILLIONS A SMALL AMOUNT

DEAR EDITORS:

I saw the film "All That I Have" tonight and wish to go on record as being ASHAMED of the way the final plea for money was made.

Our President made it sound so difficult, as if $10,000,000 were a huge sum, impossible, etc. If our Church has more than 1,000,000 communicant members, that would average $10 a person, which certainly is a very small amount — with six months in which to get it!

Doubting Thomases!

My portion of this world's goods includes exactly one portable radio and one second-hand refrigerator; yet I know I have more than some of the men in our church tonight, who were arguing about how to raise this "gigantic" sum!

It's a *small* amount. Say so!

Bremen, Ind. MARIE MILLER

DETERIORATION IN THE ECONOMIC STATUS

DEAR EDITORS:

A report of the U. S. Department of Commerce discloses that churches and religious organizations are employing fewer workers today and are paying them poorer salaries in comparison with private industry than they did twenty-two years ago.

The income of those engaged in religious work in 1929 was 14 per cent higher than the national average. In 1950 it was 25 per cent less.

No other occupational group has suffered a similar loss of status. In other words, in two decades the economic status of the clergy and allied lay workers has dropped from a point where the average income of those following a religious calling was nearly $200 a year higher than the average for the nation to a point where it is $750 less.

The present economic status of religious workers can be indicated by comparing the 1950 average of $2,276 annual income with the average income of other occupational groups. The only skilled occupational group with a lower average of pay is nursing, which has an average income of $2,107.

In comparison with private industry, religious workers are about on a par with textile workers. The building trades average $3,358. Over-all average of manufacturing wages is $3,303 per year.

The report concludes: "In view of the fact that in 1929 religious workers were abreast or ahead of most of these occupations, the deterioration in the economic status of the ministry and allied lay workers is clearly evident. . . ."

In line with these disturbing data, we are informed that the Division of Welfare of the National Lutheran Council is advocating social security for all pastors, stating that it is desirable because of the pastors' low salaries, their usual lack of a home at the time of retirement, and the inadequacy of the present pension programs of the Church.

Billings, Mont. PAUL M. FREIBURGER

COMES TO DEFENSE OF OUR CONGREGATIONS

DEAR EDITORS:

With reference to H. K. Dietrich's letter on the "Frigid Air Lutheran Church," I have the feeling that some of us are making too much of the alleged lack of friendliness toward strangers in many of our congregations. As one who travels a good deal and attends church services away from home much of the time, I too used to feel chilled by the seemingly frigid attitude of people toward me. However, realizing that in most congregations very few people know all of their own members and that a "stranger" is not always necessarily recognized as such, I no longer expect people to break their legs in a rush of welcome on my account. Instead, I speak to them and have found that occasionally the person whom I addressed was also a "stranger," probably waiting for someone to speak to him. In other instances the local member was simply too diffident about approaching strangers and probably more in need of a friendly word from me than I from him.

Calgary, Alta., Canada J. J. ZUBICK

QUESTIONS LUTHERAN CUSTOMS

DEAR EDITORS:

Since I have been a LUTHERAN WITNESS reader for many years and interested in the work of the church at large, your latest issue came to me as a surprise. I did not realize that there are pastors in our Synod who immerse individuals upon request for Holy Baptism, nor did I ever know that there are pastors who do not wear any clerical vestment, nor did I know that some of our churches do not include an altar, etc., for furnishings.

Recently I attended a Lutheran church service in Hammond, Ind., when this particular congregation was celebrating Holy Communion. The elements were distributed in what appeared to me as whisky glasses. Is this considered to be traditional Lutheran usage?

Detroit, Mich. THEODORE SMITHEY

ED. NOTE. — *The Lutheran Church recognizes immersion as one of the possible proper methods of Baptism. Martin Luther even expressed himself in favor of immersion, since in his opinion it symbolized more fully than the other methods the idea of a washing of regeneration. — As to clerical vestments and church furnishings, the Lutheran Church has no set rules. Circumstances may influence whatever practice a congregation may adopt in such matters. — The term "elements" evidently refers to the wine used in the Lord's Supper. The Missouri Synod has gone on record as regarding the use of individual cups permissible. In some congregations, for distributing the wine, separate chalices for men and women were in use decades ago.*

ONE MORE VOICE AGAINST VATICAN EMBASSY

DEAR EDITORS:

The whole Protestant Church was shocked by our President's recent proposal to send an ambassador to the Pope at the Vatican.

Many were the protests, but we are wondering how many members of the Church of the Reformation reacted to this late anti-American venture.

The Reformation should inspire us, as good Christians and good Americans, to protest against this move of our President, both to him and to our representatives.

Our Constitution regarding separation of State and Church has been thrown into the wastebasket. This same part of our Constitution was condemned by Pope Pius IX in 1864.

Every American who loves his country and every Christian who loves his Church and values religious liberty, which we still enjoy at this time, should rise in protest against this recent proposal of our President and let him know it. Let us all do our religious and patriotic duty and flood the White House and our representatives with protests.

Cheyenne, Wyo. C. P. P.

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THE COVER PICTURE

The cover is a reproduction of a photograph taken by the Rev. Herman Bielenberg of Oil City, Pa.

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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Thanksgiving—Worry in Reverse?

By ARTHUR CARL PIEPKORN

Thanksgiving Day can be a day of spiritual danger!

Especially in a land like ours and in a year like this we are in peril of taking too literally those paragraphs in the President's annual proclamation in which he exhorts us to give thanks for the material blessings and the fiscal prosperity that we enjoy.

It is true that during the past year we have asked the good Lord to deliver us from sudden and evil death, from pestilence and famine, from war and bloodshed, from sedition and rebellion, from lightning and tempest, and from all calamity by fire and water.

We have besought Him, too, to grant health and prosperity to all that are in authority; to cause the needful fruits of the earth to prosper; and to give success to the Christian training of the young, to all lawful occupations on land and sea and in the air, and to all pure arts and useful knowledge.

In the case of most of us the God who makes His sun to shine on the evil and on the good has answered these petitions favorably. We and our families are alive and well. No epidemic has decimated our population. Our national food supply, in spite of transient shortages and higher living costs, is more than plentiful. Our national annual income is so huge that the average share of every single man, woman, and child is reportedly $1,436 apiece. A cease-fire in Korea is still in the future as this is written; but World War III has not broken out, hostile armies have not invaded Yugoslavia or Western Europe, smoldering trouble spots elsewhere have not burst into flame, and the defense of the free world against aggression has been strengthened both militarily and morally.

Shall we not thank God for these things?

Of course we shall! Everything that we properly make a matter of petition we should make the subject of thanksgiving when God grants our prayers.

But these are not the only things for which we should give thanks. In our distracted and overstimulated generation we must not let ourselves become so fascinated by the changing and shifting of the surface waves that we fail to appreciate the drift of the deep and unaltering currents of our lives that are ruled by a God whose will toward us is invariably good and gracious.

The thanks we give should not just be worries in reverse! Our gratitude should not take the form of a nervous nod of appreciation in God's direction, designed to deter Him from letting those things happen to us in the future that we apprehensively anticipated might befall us in the past.

St. Matthew 6:30-34

Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

In other words: The material blessings that the pagan seeks after should not be the sole or even the chief subject of our thanksgiving. The non-Christian may need to have one day among 365 set aside on which to give thanks for material benefits, lest, ignorant as he is of nobler treasures, he be utterly ungrateful. The Christian likewise can properly use the day to give special thanks for God's comprehensive mercies in that area of his life which is bound to the earth. But even on this day, our thanks must not be only for God's fulfillment of the Petition: "Give us this day our daily bread."

We ought to be able to give thanks to God with the same fervor in foul weather as in fair, in misery and mischance as in happiness and good fortune. If we cannot, there is something wrong with our faith in God. He knows that we have need of all these earthly and earthy things that the pagan makes the goal of his entire striving, and according to His purpose and our needs He adds them to us. But in us there must be something of the spirit of Pilgrim Elder Brewster, who, when the dinner before him consisted only of a glass of water and a plate of clams, could still thank God seriously and sincerely "for the abundance of the sea and the treasures hid in the sand."

The material blessings that we count over on this Thanksgiving Day are only part, and a small part, of the divine gifts that command our gratitude.

More important is that in Christ we have a heavenly Father whose kindness is new to us every morning. Amid the uneven motions of the world He is unfailingly good, and His mercy endures forever.

More important is that through Christ we have been saved from the intolerable loneliness of endless separation from God and redeemed for an imperishable life of righteous, innocent, blessed, and satisfying service.

More important is that in Christ the sin that divides us from God has been atoned for and we are at one with Him who is the Source of all being.

We can let the liturgy of the Church, in which the spiritual wisdom and experience of so many generations is enshrined, instruct us. It bids us pray:

"We glorify Thee, we give thanks to Thee *for Thy great glory,* O Lord God, Heavenly King!"

"We praise Thee for our creation, preservation, and all the blessings of this life, *but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the Means of Grace, and for the hope of glory.*"

"We give Thee thanks for all Thy goodness and tender mercies, *especially for the gift of Thy dear Son, and for the revelation of Thy will and grace.*"

It is truly meet, right, and salutary that we should *at all times and in all places* give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord."

These, then, are the things we thank God for first and most:

Salvation and redemption and the hallowing of our lives;

The Holy Gospel of His love to mankind, and the Holy Sacraments by which, in the fellowship of Christ's Mystical Body, the Church, we all share individually in His completely sufficient grace;

The Everlasting Arms that are always beneath us and the invisible cloud of witnesses that surround us;

The challenging and ennobling mission of working together with Him in the vast task of Christian witness;

The opportunity to use for Him the time and the abilities and the money that He has entrusted to us in excess of our own needs, not parading them to gratify our vanity, nor hoarding them in miserly greed, nor spending them in luxurious self-indulgence, but sharing them in accordance with their divine Owner's wishes for the help and the upbuilding of those whom He sends to us.

If these are the things we thank God for, the faith that saves us from the compulsion of worry will keep our thanksgiving from being merely worry in reverse.

LUTHERANISM IN ARGENTINA

By ALBERTO LEHENBAUER
Professor, Seminario Concordia, Argentina

In some ways Argentina, not so large as Brazil, is the most important country in South America. One third the size of the U. S., it corresponds roughly to the land from the Mississippi River to the watershed of the Rockies. From east to west it presents wide, fertile plains for wheat, linseed, corn, alfalfa, cotton, etc.; a belt of semi-arid grazing country partially reclaimed by irrigation; a real desert without rain; and the Rocky Mountains, called the *"Cordillera,"* or the "Andes."

Early Missions

Like St. Louis below the Missouri-Mississippi junction, Buenos Aires (pronounced Bway'-nuss Eye'-ress) lies below the confluence of the mighty Uruguay with the mightier Paraná. In a land of 16,000,000 people, Buenos Aires has 4,500,000, about one fourth of the country's population.

When our Synod entered Argentina, it was not to convert heathen, but to serve a large congregation of German Russians. Other calls came from congregations of sharecropping farmers held in economic bondage. Because the groups are small, many pastors serve from 3 to 7 congregations, often far apart. Our first Lutheran pastors traveled their circuits on horseback or by sulky, a light two-wheeled cart. Today the list of congregations and stations approaches the 160 mark, served by 35 pastors, most of whom drive very old cars.

The majority of the members still want to hear German sermons, but the young people, trained by Spanish-speaking teachers, are rapidly going over to the national language. We now preach in Spanish regularly in most of our congregations.

Of the 35 pastors and the 5 teachers at the Seminary, 9 were called from the U. S. and 1 from Germany. The so-called national ministry comprises 30 workers, some of them being sons of pastors native to the U. S.

In 1926 the Argentine District opened its *Colegio Concordia* on the outskirts of Crespo, a small town of 8,000, in the remote interior. This college was planned for the education of teachers. Unfortunately, the opening and maintenance of parochial schools or any private grade school became progressively impossible during the last two decades; subsequently Lutheran day-school teachers were no longer in demand. Crespo also gave a six years' preparatory course to future pastors. These students went to Porto Alegre, Brazil, a Portuguese-speaking country, for the last three years of their theological training. The distance involved was about the same as it would be if we sent Winfield graduates from Kansas to Mexico to complete their ministerial studies. In March, 1942, our Church opened the *Seminario Concordia* at Buenos Aires. The first class consisted of four graduates from Crespo and five young teachers who had decided to become pastors. In 1944 and 1945 nine graduates were sent into our far-flung field, followed by smaller classes.

As early as 1917, Pastor A. Kramer opened missions in Buenos Aires. In 1944 a student vicar began with the small mission group at Villa Ballester, a suburb of Buenos Aires.

Seminary

That congregation is also the home of the Seminary begun in 1942, now moved to its own campus of 8 acres, housed in modern buildings ideally located in open country 25 minutes' ride from the heart of the modern metropolis. Last year the preparatory college at Crespo was amalgamated with the new Seminary. The 25 students and 5 teachers make a better unit working together than did the two former groups only half as large.

Seminario Concordia and Professors' Residences, Buenos Aires

Congregations

Of the 5 congregations in Greater Buenos Aires, 3 are now self-supporting, and the other 2 hope to pay their own way within a few years. Unfortunately, Argentina is in the throes of a real inflation. Until 1946 the peso was worth 25 cents of the Roosevelt dollar; at the end of 1951 the same paper peso is worth about 4 cents of the Truman dollar.

Farmers are hard hit. The government buys their wheat, linseed, etc., at its own price as the only bidder. The farmer pays his hands the wage scale set by the government. Twine, oil, machinery are imported at premium prices. Congregations cannot adjust their pastors' salaries to the times. It is difficult for congregations and pastors to meet the ever-increasing cost of living.

Seminary Faculty in Argentina
The author, on leave in the U. S., is not on photo

Missionary Opportunities

Despite more glamorous mission fields, Argentina still looms as one of Synod's great new horizons. Our young people are rubbing elbows with the grandchildren of the gauchos and the Spanish *criollo*. There are no hyphenated Argentinians, but only patriotic children of the soil under the white-and-blue flag. You hear priests tell of a population 95 per cent Roman Catholic. But in a weak moment one of their authoritative speakers confesses that out of 100 inhabitants only 12 ever go inside a church. The Roman priests are a despised and hated class, while the Protestant pastor often commands the respect and love of his Argentine neighbors. A modest Baptist minister, preaching Christ-centered sermons, has full halls on Sundays and weekday nights. One of our country pastors confirmed 35 *Castellanos* in the last 3 years and finds that by their ardor and contributions they put his other members to shame.

Last March I visited the remote city of Tucumán — population: 200,000 — and handed out 2,000 Lutheran handbills, which were received and read with apparent interest.

Of every 10 boys and girls in Tucumán, 9 learn to read and write. The town, so I was told, is unusually indifferent to the Catholic Church. There are only two Protestant churches in that city and province. Several letters in response to the handbills assure us of interest in the question, "Who is Luther?"

The huge "Christ of the Andes" is a monument of political significance only, a mark of peace between Argentina and Chile on the other side of the *Cordillera*. After serving in South America's home mission field for nearly four decades, I feel like going to Tucumán and telling those boys and girls, and their papas and mammas, not only who Luther is, but especially who is the Lamb of God, the Son of God, made man and crucified to be our only Way to a very real heaven after a short life in this miserable world.

There can be no reasonable doubt that Argentina should still be a major objective of our missionary efforts. "Come down and help us!"

Some Current Trends in Church Building

By the REV. F. R. WEBBER

Mount Vernon, N. Y.

II

The Modern Style

The Modern, or Contemporary, style is a part of a widespread revolt against tradition that has been felt in many directions. The same revolt produced impressionism and surrealism in painting, blocky ugliness in sculpture, modern music of the French dissonant and, the latest type of organ which is composed of one flute and a multitude of screaming mutations and mixtures, and a candidness in literature and on the stage and screen that is well known. In theology the same revolt against tradition produced Modernism, while in preaching it takes the form of sermons on "Life" rather than upon sin and salvation.

Louis Sullivan, a noted architect, was the real father of Modern design, even though others would claim the distinction. His basic principle was: "form must be governed by function," and to that extent Modern, or Contemporary, design is sound. Sullivan led a revolt against sham, and so did the traditionalist Mr. Cram. Both men detested church buildings whose unmainly basic forms were covered with wooden ornamental detail painted to look like stone and false pinnacles and crockets of sheet metal. In an essay that has rarely been equaled in its invective, Mr. Sullivan denounced falsity of construction and ornament, declaring that it was the product of an expert salesmanship of the materials of swift decay." He laid the blame squarely at the door of the Columbian Exposition of 1893, with its lath and stucco columns painted to resemble stone and the glittering tinsel of its ornament. At about the same time Mr. Cram published one of his earliest books, *The Gothic Quest,* and with biting adjectives he condemned falsity in the construction of church buildings. Sullivan's corrosive essay was reprinted widely and read far beyond the limits of the architectural profession. To a lesser degree Mr. Cram's indictment of falsity in church building aroused the church people.

When Sullivan established the principle that form must be governed by function, he meant that it is dishonest to build, let us say, a bank, which is frankly a commercial building of brick and steel, and then to disguise it with a six-inch veneer of stone, designed to look like an old Greek temple. In like manner, if one is building a church, a column has the function of supporting what architects term a load, and an arch has the task of spanning an opening and transmitting the weight of the wall above it to solid supporting walls or buttresses. To set up columns and arches merely for show is a violation of structural honesty.

This dictum that form must be governed by function led at first to the elimination of such things as false buttresses and false ceilings, to say nothing of the array of applied ornament that had run riot in the period of what Mr. Cram termed the "falsely picturesque." However, we are a nation of extremists, and our pendulum swings far to the one side and then

A Modern City Church Almost Wholly Without Ornamental Detail

to the other. Thus it was that a college science building or a hall, disguised to look like a Mediaeval abbey (even Harvard has one of these), disappeared; and the church building, which was said in utmost seriousness to be a copy of a picturesque little English parish church, but almost never was, became a thing of the past. The pendulum swung quickly, and it went far to the opposite extreme. Just what happened was described on August 26 by one of our educators, who declared with a mixture of ridicule and indignation that the new building on the campus of a certain college known to many of us, "looks like a sausage factory among ivy-clad college buildings." It is not necessary to repeat the story, now going the rounds, of a New England pastor on his vacation who mistook a superservice station for one of our most recent Contemporary churches.

Contemporary design has its lessons if it does not go too far. It can teach us not to waste money on things that serve no purpose, such as arches that are purely "for show" and organ pipes that do not speak. Contemporary design violates its own basic principle if its form no longer reveals its purpose. This means that a church must look like a church and not like a supermarket, and a village hall must look like a village hall and not like a church. The Church of the Heavenly Rest, New York, shows that a design may be Modern and yet proclaim from afar its purpose. An organ is improved by a judicious addition of mixture work, to give a little brilliancy, but again the extremists have gone much too far, and organs of the Modern type of tonal structure are sadly lacking in solid, foundation tone. The remedy in either case is a sensible balance, and not the faddist's love for extremes, whether in the church building itself, its furnishings, or its type of service.

This Kansas Church Building Has a Bell Cote in Place of the More Costly Tower

NEW CHURCHES AND NEW SCHOOLS

1 Philippine mahogany furniture, hand-made by members of **Saint John's, Colton, Calif.** (Lawrence Rudolph, pastor), adorns the chancel in the new chapel-parish hall which the congregation dedicated on April 29. Erected at an actual cost of $15,000, the plant has an estimated value of double that amount, largely because volunteers contributed 5,000 hours of work. The frame stucco structure, in modified Early California architecture, provides 3,300 sq. ft. of space. The 30×60 ft. auditorium seats 200 persons. In addition, there are four classrooms, nursery, pastor's study, narthex, chancel, tower, and kitchen.

2 A two-story parish-education unit of contemporary design with rustic treatment, planned architecturally to lend itself pleasingly to the community, to reflect the products of local industries, and through the use of rich colors to create an atmosphere of welcome, was dedicated July 30, 1950, as the first section of **Hope** Church's building program in **Springfield, Oreg.** (E. D. Busch, pastor). Although replacement value of the 45×88 ft. building is $35,000, the congregation was able to erect the present structure for $18,000 with the help of members and friends who donated their labor. The parish hall accommodates 200 people, and the second floor Sunday school rooms accommodate 140 children. The unit also includes an office, narthex-choir loft wing of the future church, and a kitchen. The parish hall, finished with combed wood paneling and trimmed in burgundy color, is spanned by huge walnut beams.

3 After fire damaged **Zion's** old church building at **Atlantic, Iowa,** the congregation planned to build a new house of worship. Buff brick with Bedford stone trim forms the exterior of the $132,000 Gothic church, dedicated on November 12, 1950. The interior trim is natural red oak with smoky oak stain on the furniture. There are five sectionalized classrooms separated by movable partitions; three of these rooms are back of the stage, and two, under the north transept. The Rev. R. G. Dohrmann is pastor.

4 **St. Paul's, Wood River, Ill.** (Norman L. Wolff, pastor), dedicated its new $54,000 church of Mission Romanesque design, August 5. Members of the congregation contributed many hours of work for construction. Dimensions of the new church are 80 feet long, 55 feet in total width, 40 feet across the nave, which seats 252.

5 At **Kalispell, Mont.,** the new Gothic church plant, including a church and parsonage, connected by a cloistered walk, replaces the house of worship originally built for **Trinity** Congregation in 1899, and the parsonage, built in 1905. Cost of construction was $98,000. A $13,500 Reuter organ is for the most part the gift of one individual. The sanctuary, which seats 320, has light-oak furnishings, while the chancel is decorated with panel wainscoting of slightly darker oak. The basement offers Sunday school and kitchen facilities. The Rev. Eugene F. Klug is pastor. August 26 was the day of dedication.

6 Members of **First Lutheran** Congregation, **Manhattan Beach, Calif.** (Wm. J. Schepman, pastor), made all of the chancel furnishings for their new church of California redwood. The new chapel-parish hall, dedicated June 3, was built and equipped at a cost of $22,000, plus many hours of volunteer help. Besides a chapel which seats 250 worshipers, the structure, comprising 4,200 sq. ft. of floor space, includes an educational unit, office, mothers' room, and kitchen.

7 The parsonage is adjacent to **Saint Paul's** Church (O. E. Schlecht, pastor), dedicated November 12, 1950, at **Wisner, Nebr.** The $105,000 structure, designed along Gothic lines, seats approximately 400 people in the 35×90 ft. church.

8 The first mission services for **Our Redeemer, Washington, Mich.,** were held in June, 1947. July 22, 1951, the young congregation, served by the

v. Dwain Gade, and now numbering communicant members and 67 Sun- school pupils, dedicated a new ,000 plant, which houses the church per, wing — to be used for over- w crowds, meetings, and social func- ns — as well as kitchen and utility m. The structure, built entirely ve ground, is located on a seven- e site.

Fourteen years ago the first serv- ices of **Redeemer** Church were ld in **Green Bay, Wis.**, which now s 535 communicants and a Sunday hool enrollment of 305. On July 8 congregation dedicated its new use of worship, with architecture of slightly modern expression of Eng- h Gothic. Construction of native

cray stone in variegated shades was sed to blend with the walls of the ld chapel, with which the new church s now combined. Bedford cut-stone urnished the trim. A cross of dark vood, taken from a bed in Martin uther's room, Coburg Castle, Ger- nany, is inlaid in the center of the ulpit desk. Ernest H. Kanning is astor.

10 Members of **Trinity, Shenandoah, Iowa** (Harold E. Dueker, pastor), ave more than 6,000 hours of work n order to keep down the cost of their ew church to $86,000. Designed along odified Gothic lines, and built of Nebraska field stone, trimmed in Bed- ord limestone, the church seats 260 ersons in nave and gallery. The uilding also provides office, study, uditorium, stage, kitchen, and heating lant. Dedicatory services were held September 30.

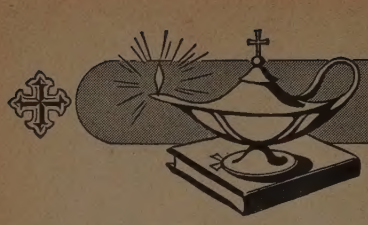
11 **Ascension** School, **St. Louis, Mo.** (Martin Haendschke, pastor, and E. C. Gutz, principal), has five classrooms for the 158 children now enrolled and provisions for three additional schoolrooms. The modern building, which also includes principal's office, teachers' room, library, stainless steel kitchen, and a 54×80 ft. auditorium, with a seating capacity for 600 to 700 persons, cost $200,000. The building was dedicated September 23.

12 On July 1, **St. Peter's** Congregation, **Big Rapids, Mich.** (F. W. Wiese, pastor), dedicated its new school and hall. This is the first unit of a planned expansion program which also includes a future church, the foundation of which has already been laid. An industrial family, not affiliated with St. Peter's, gave a square block of ground for the building. Of modern design, the school and hall contains four classrooms, gymnasium-auditorium, kitchen, shower rooms, three offices, and a boiler room which has been designed also to service the new church. Excluding labor donated by members of the congregation, the building cost was approximately $130,000. Ernest Roemke, principal, teaches the senior grades, and the Misses Mary Lou Stelter and Mae Schmidt teach the other grades.

13 The new school and gymnasium of 90-year-old **Trinity** Congregation (W. F. Wieneke and W. A. Pieper, pastors), **Wyandotte, Mich.**, was dedicated April 1. The new building consists of a basement and one story of fireproof construction. Four classrooms, kindergarten, library, school office, and storeroom are on the first floor. The basement, which provides for general congregational use, has pastors' study, mailing and mimeograph room, church office, society room, kitchen, assembly room, gymnasium, and other facilities. The cost of the new structure was about $190,000.

14 On Thanksgiving Day, 1950, **Immanuel** Congregation at **Waterloo, Iowa** (W. D. Oetting, pastor, and K. A. Hufnagel, principal), dedicated its new school. The 80×36 ft. building offers classroom, library, cloakroom, and modern kitchen facilities.

15 Now in its 85th year, **St. Paul's** School, **Aurora, Ill.**, dedicated a new building on September 9 at a cost of $340,000. W. G. Stallmann, pastor, preached the dedicatory sermon. William Bachert, whose 40th anniversary as a member of St. Paul's faculty occurred this semester, was organist for the service. Honorary Principal P. C. Streufert, who had served the school for 35 years, delivered a brief address. C. M. Hutfilz is the active principal. The kindergarten and eight classrooms are equipped with greenboards, acoustical plaster, and a spinet piano in blond finish to correspond with the birch woodwork. The principal's office, besides regular equipment, has program bell, master clock, and intercommunications systems, enabling the principal to make announcements, play recordings, or transmit a worth-while broadcast to any or all of the rooms. There are also a library and faculty room, visual education room, nurse's room, gymnasium-auditorium, kitchen, eight bowling alleys, lockers, and a refreshment lounge in the building. A playground or parking lot, 140×150, is adjacent to the school.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.**

Thankful — For Things

At Thanksgiving time we do well to emphasize the fact that our thanksgiving should be for God Himself. He has made us to be His children. He offered up His own Son for us all. Hence, whether we be rich or poor, prosperous or chastened, we are thankful.

That emphasis should not cause us, however, to forget to be grateful for the things that God gives. "Forget not *all* His benefits." God is a God who saves, and He did it through His Son. He is a God who gives life to the inner heart, and He does it through His Spirit. But He is also the God who creates and preserves us, and that He does through the march of the seasons, through seedtime and harvest, through plant and animal and man reproducing after his kind, through wind and weather, time and tide.

It is an ungrateful man who is so impressed with bulging granaries that he forgets to thank God for the unspeakable Gift of His dear Son. It is a thankful man who, knowing that God is his Father through Jesus Christ, can peer into the loving heart of God when he looks at corn shock and granary, pay check and fireside, and say: "God takes care of us!"

Bishop Zuroweste Counsels Peace

According to a press report, Bishop Albert R. Zuroweste of the Belleville, Ill., Roman Catholic diocese, in an address, delivered at a Holy Name Society rally at East St. Louis on October 28, defended the proposal to send an American ambassador to the Vatican and appealed to Catholics "not to fight with your non-Catholic neighbors over this issue, but by patient persuasiveness, Christian living, and undaunted courage in the face of narrow-mindedness demonstrate your loyalty to your country and continue your fight against atheism." The appointment of an ambassador to the Vatican, he is reported to have said, "would simply be a recognition of a sovereign ruler already recognized by all great powers of the world except two — the United States and Russia."

One wonders just what the bishop means with the term "fight." If he means physical violence, his words make sense. If, on the other hand, he means a campaign of libelous innuendo and slanderous insinuation, he is not setting a good example for his people. In opposing the Vatican ambassadorship Protestants will have to be prepared to hear a lot about narrow-mindedness and giving aid and comfort to Communism. The Papacy is posing as the chief opponent of Communism. By constantly emphasizing that pretense, Roman Catholic writers may succeed in creating the impression that Protestants are not as seriously opposed to it as the Papacy is. Roman Catholic agitators in Mexico are quite outspoken in linking Protestantism with atheistic Communism. In the United States this can for the present be done only by innuendo.

In opposing the political ascendancy of Rome, Protestants need not resort to innuendo, for the papal pronouncements regarding the relationship between Church and State are gray with age and clear. Pope Boniface VIII in his famous bull *Unam Sanctam* declared: "In this Church and in its powers are two swords — to wit, a spiritual and a temporal, and this we are taught by the words of the Gospel. . . . Both, therefore, the spiritual and the material swords are in the power of the Church, the latter indeed to be used for the Church, the former by the Church, the one by the priest, the other by the hands of kings and soldiers, but by the will and sufferance of the priest. It is fitting, moreover, that one sword should be under the other, and the temporal authority subject to the spiritual power. . . . We moreover proclaim, declare, and pronounce that it is altogether necessary for salvation for every human being to be subject to the Roman pontiff." This was back in 1302; but the pronouncements of more recent Popes, such as Pius IX and Leo XIII, prove that the Pope has experienced no change of heart in this matter. James Cardinal Gibbons declares in his book *The Faith of Our Fathers:* "It is a marvelous fact worthy of record that in the whole history of the Church, from the nineteenth century to the first, no solitary example can be adduced to show that any Pope or General Council ever revoked a decree of faith or morals enacted by any preceding Pontiff or Council. Her record in the past ought to be a sufficient warrant that she will tolerate no doctrinal variations in the future" (p. 61). Whereas this is an overstatement regarding decrees of faith and morals, it is definitely true regarding the Pope's claim to temporal power and his demand for spiritual supremacy. These are the facts which should be brought to the attention of our statesmen and must be kept in mind by the American voter.

The Editorial Board of the "Lutheran Witness"

The Milwaukee Convention of the Missouri Synod in June, 1950, suggested increasing the concern which the Church should have for its periodical the LUTHERAN WITNESS. A permanent full-time editor is, as a result, in the process of being chosen. Another result is the choice of an Editorial Board, a group of counselors who shall help to define the policies and shape the usefulness of the LUTHERAN WITNESS.

This committee has been chosen through the combined work of the *Praesidium* and the Board of Directors of Synod and the faculty of Concordia Seminary, St. Louis. The members of the board form a splendid cross section of the Church's constituency. Chairman is the Rev. Alfred Doerffler of St. Louis, for many years member and chairman of Synod's Literature Board. Faculty representatives are Dr. George V. Schick, senior in service of the present editorial committee of the LUTHERAN WITNESS, who serves as secretary to the board, and Dr. Lewis W. Spitz, likewise a member of the present editorial committee. The second member

n the clergy is the Rev. Theo. Nickel of Jehovah Church, cago. Louis P. Lochner, internationally famous journalist correspondent, Pulitzer Prize winner, is one of the two men appointed to the board. The other is Leon Wengert Colo, Iowa, a successful farmer and businessman. The er of the board concludes with an educator, Dr. Paul Lange, principal of Lutheran High School, St. Louis, and der among Synod's professional teachers.

The Editorial Board has had its first meeting. The THERAN WITNESS herewith commends this advisory group God and urges all readers to pray for divine guidance its important functions.

ho Persecutes Whom?

Recently the LUTHERAN WITNESS received a small printed mphlet in which the writer presented Roman Catholics as special object of persecution by their enemies. There can no doubt that in many areas the hatred of Roman Catholsm is intense today and has resulted in many injustices, mething which any right-minded person will deplore. owever, the fact is not to be overlooked that Protestants e being persecuted too, and that — by Roman Catholics. itness, e. g., the following news release from the National sociation of Evangelicals:

"For the past six years we have been receiving sporadic ports of Evangelicals being persecuted by the Roman atholics in Mexico. However, for some months there has en silence until just recently there came to our attention Spanish language release by the *Comite Nacional Evanlical de Defensa* (The National Committee of Evangelical efense) in Mexico City. It stated that during the summer onths in the city of Guadalupe, taking advantage of great lgrimages to the city, the Roman Catholic authorities rew out from cars equipped with loud-speakers, many ousands of handbills, to the accompaniment of a furious nd infamous attack on the Protestants, urging the Catholic opulation to action. Following is an accurate translation the handbill into English.

"'MEXICAN CATHOLICS

"'Defend your faith, your dignity, your tradition, your ountry. Protestantism is knocking at your doors and wishes drag you into its error, to its infamy and its despotism.

"'The Protestants are the advance agents of imperialtic interests of North America and wish to divide us in rder to bring us under their domination. Resist them.

"'The Protestants act as the allies of Communism beause they sow the seeds of division between Mexicans in his hour when all should be firmly united as one front gainst the Red Danger. Fight them.

"'You are a Catholic; remain firmly united to your nly authentic Christian faith. There is only one Church nd only she can save us. The religious unity of the Mexians is our only guarantee of triumph as we confront the owerful agencies that dispute for the dominion of the world.

"'You are Mexicans; resist with energy those who wish o take from you the love of the Virgin of Guadalupe forged rom our nationality and Captain of our holy wars.

"'Defend yourselves. Defend your sons, defend your amily, defend your religion, defend your country.

"'Mexico is Catholic. Mexico is Guadalupan. Away vith Protestants.'

"It is easy for an experienced observer, knowing the excitable nature of our friends to the South, to sense that Evangelicals in Mexico fear anew a repetition of the awful attacks which took place in 1945 and 1946. They are aware that the Roman Catholic Hierarchy, counting on the illiteracy and blind obedience of people in the rural areas, can cause intense suffering to our brethren in the neighboring republic."

We yet have to see any comment from the Roman hierarchy condemning such inflammatory actions against Protestants.

A Window in the Heavens

Dr. Harlow Shapley, astronomer of Harvard College Observatory, at a National Academy of Science meeting, held at Yale this month, showed a photograph of a new "window" — the third such one to be found — in the Milky Way, revealing 100 milky ways never before seen. The "window" is reported to be near the Southern Cross in the constellation Centaurus. The photograph of "100 new galaxies or star families totaling billions of stars" showed some that are "pinwheel-shaped, like our own Milky Way. Some are hundreds of millions of light years away. A light year is the distance light travels in a year at 186,000 miles per second."

If the human eye in the 20th century can see through a "window" in the Milky Way 100 more milky ways, what testimony is this to the mighty hand of the omnipotent Creator! What glory the believer in Christ can hope for when death releases him to see the Savior and the heavenly realm, where the Son of God has prepared a place for His own! If the faithful knew how glorious eternal life is, they would pray more fervently, "Come, Lord Jesus, come quickly!"

Frequent Changes Among Teachers

One of the unfortunate circumstances attending the present parochial school teacher shortage is the fact that congregations are calling men who have recently accepted a new charge. Even though a teacher has been with a congregation for only a short time, some congregations do not hesitate to call him for their own school. Fortunately our teachers usually do not accept such calls, but remain at their post even though some advantages might be gained by accepting another position. A study released from the office of Synod's Board for Parish Education shows that in 1949 only 4.3 per cent of our installed teachers accepted another call after serving three years or less at their previous place. Naturally many more were called who would not accept the opportunity to make a change.

Perhaps a word of caution to our congregations is in order, lest early changes become part of our school pattern. Congregations calling a teacher recently placed should consider seriously whether this is ethical. While not all early changes are unjustified, many of them are. Teachers who make frequent changes cannot grow in professional status. They are never really at home in a specific school situation. On the other hand, congregations may become discouraged if their teachers are snatched away from them and this may prompt them seriously to consider curtailing their efforts in behalf of a soundly Christian education. Most serious of all is the fact that early transfers can create a disrespect for a call which can be treated so lightly. There is a tendency to blame teachers when they change readily. It seems a greater portion of the blame really belongs to the congregation that offers the temptation.

The "Conquest for Christ" Includes the Children

An Appeal in Their Behalf

By A. C. STELLHORN

How Children Will Be Benefited

A large portion of the $10,000,000 which we hope to offer to the Lord within a few months will be devoted to the increased and better training of pastors and teachers, who, in turn, will become agents in the "Conquest for Christ" at home and abroad. From their ranks will also be drawn special missionaries (all of them are missionaries in their regular line of congregational duties), teachers for our high schools and Valparaiso University, professors for our colleges and seminaries, and organizational youth leaders.

Children are served by pastors as well as by teachers, in local congregations and mission stations as well as in higher schools and in youth organizations. Ordinarily we think of a pastor as a shepherd of adults. But who baptizes infants and children? Who promotes good child training in the homes, privately and publicly? Who wins children for the various educational agencies, prepares them for confirmation, confirms them, and guides them spiritually in the post-confirmation age? Who often educates them in our parochial schools? Who largely promotes the establishment and improvement of day schools and of other educational agencies? Who leads the children in public worship Sunday after Sunday, preaches to them, and refreshes them with the Lord's Supper? Who visits them when they are sick or in need of spiritual care? The portion of the $10,000,000 which has been apportioned to the training of pastors, as you see, will benefit also the children, not only the adults.

Teachers' Service in Congregation

If the pastor's service to the children is extensive, that of the teacher, especially the parochial school teacher, is a specialty. He is trained and called to serve children and young people. In addition to his classsroom work, he often serves as organist, choir director, Bible class teacher, leader of Sunday school teachers, young people, men's club, and the like; however, his primary work is the Christian education of youth in the parochial school, high school, college, or university. Next to good home training, this is the highest type of service accorded the children, and the Church and State, through those children.

To realize the importance of Christian schooling on any level, one must consider how vital the proper schooling of youth is to the world's nations; how even the totalitarian governments cannot depend on their autocratic power alone, but must thoroughly educate and train their children for mass support of their ideologies. They realize only too well: "He who has the youth has the future."

What Sums Have Been Allotted

The expansion-program funds will be divided as follows:

For our present colleges and seminaries	$ 3,799,730.00
For the establishment of a senior college	2,750,000.00
For undergirding missions, approximately	3,500,000.00
Total	$10,049,730.00

Of the first amount listed, $984,230 is to be devoted to the expansion of teacher training in our colleges, as indicated:

Fort Wayne	
Music Equipment and Practice Rooms	$ 10,000.00
Oakland	
Music Equipment, Remodeling Girls' Dormitory	50,000.00
River Forest	
Girls' Dormitory, Music Classroom Equipment, Remodeling Old Music Building	453,500.00
St. Paul	
Music Equipment and Practice Rooms	10,000.00
Seward	
Girls' Dormitory and Eleven Other Items	370,730.00
Winfield	
Girls' Dormitory	90,000.00

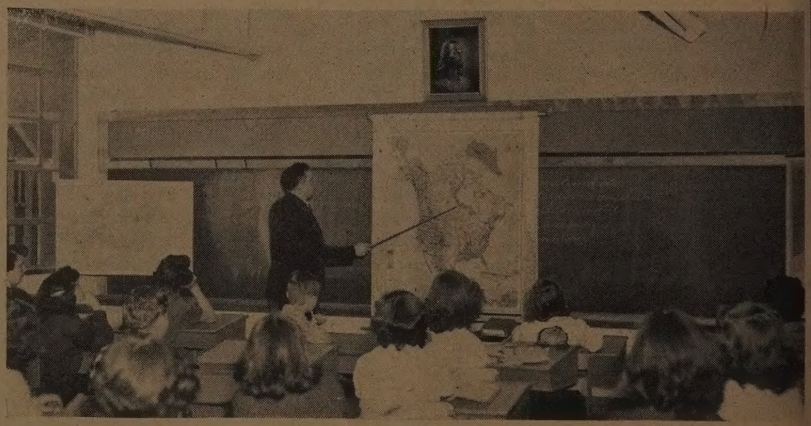
The Need of Expanding Teacher Training

From 1940 to 1950 our Lutheran elementary schools increased by 981 classrooms despite a serious teacher shortage. Our synodical teacher-training program was unable to meet this expansion because there were not enough students and because training was restricted to our teachers' colleges which had an eight-year course (Seward still has): four years of high school and four years of college. Students could not be processed fast enough. River Forest now has only a college course. Fort Wayne, Oakland and St. Paul furnish two-year college students, and Winfield has a two-year terminal college course for women instructors. Although we need a thousand more teachers, the situation is improving. While the number of women graduates has varied little in recent years that of men has decidedly increased. From a low of 28 in 1946 and 23 in 1947, their number grew in the following years: 1948, 35; 1949, 58; 1950, 82; 1951, 92.

In 1950 only about 52 per cent of the total number of teachers at our Christian day schools were graduates of our teachers' colleges.

A Word to the Wise

No church or nation can long endure if it does not secure its youth to replace its elders. Hence any "Conquest for Christ" MUST include children. The Lord commands it. Children, and all who receive the Kingdom of God as a child, according to Jesus (Mark 10: 13-16), are the choicest subjects of the King of Kings.



The Christian day school teacher is trained and called to serve children and young people in the congregation. This is a class at St. Paul's Lutheran School, Fort Dodge, Iowa

Originator of "Lutheran Witness" District Edition Plan and His Family

Rev. F. Wolter, who died October 19, originated the idea of the LUTHERAN WITNESS District lement. He had pressed the idea repeatedly at conferences, until the editor of the *Iowa District* , in the name of the District, carried out Pastor Wolter's suggestion with the editors of the ERAN WITNESS and Concordia Publishing House. Other Districts readily followed. Today, of istricts in North America, 26 have introduced the WITNESS Supplement. Nine of Pastor and Wolter's twelve children were teachers in our Synod: four sons (still in office) and five hters (two still teaching, and the other three serving as substitute teachers and organists). Wolter and all twelve children are living. On the picture appear the Rev. and Mrs. F. Wolter their twelve children: *Front row*, left to right: Mrs. Wolter, Mrs. Ida Detlefsen, Ruth M. er, Mrs. Flora M. Maas, Serena A. Wolter, Mrs. Betty M. Bredehoft, Mrs. Esther B. Kamprath, or Wolter. *Second row:* Arthur L., Carl A., Raymond B., Martin T., Fred H., and Wm. J. Wolter

Youth, Missions Furthered 34th Alabama Convention

"Missions" and "Mission Expan-n," on the one hand, and "Doctrines Christian Faith and Life," on the er hand, made up the program of 34th Convention of Alabama Lu-ran Conference, held at Selma, Ala., gust 16—19. From the time of the pirational address by the Rev. Witt Robinson of New Orleans on ur Father's Business," the conven-n sought to demonstrate that it was king to do the heavenly Father's siness.

The sum of $800 was granted for ssion expansion in the field, while rican missions received from the nday schools of the conference the m of $1,845 and Mohammedan mis-ns $70. The convention determined on a Sunday school mission goal of 000 for 1952, with Mohammedan ssions receiving 10% of this figure, us all over $2,000.

Encouraging reports were made of ission opportunities in the field at ch places as Trinity Gardens (near obile, Ala.), Point Clear (30 miles om Mobile), and West Pensacola Florida), all of which have hopes of ganizing congregations within the ext few months. Ground work was egun at Tuskegee, where a large tent ade it possible to conduct a summer ible school and a Sunday school.

Conference sermons and papers overed such subjects as "The Sacra-ent of the Altar," "The Atonement," The Fruits of Faith," "The Blessings f Godliness," "Using God-Given Re-ources for His Treasury," "Salvation y Grace," "A Brief History of the eformation," and "Lutheranism in e U. S. A."

The conference, with 30 Christian ay schools in its midst, gave attention o the needs and blessings of Christian ducation.

Convention resolutions included the organization of a field-wide Youth Society, more extensive use of the *Missionary Lutheran*, greater activity in mission work among the congregations, and a greater stress on encouraging boys and girls for the ministerial and teaching professions of the Church.

The Rev. P. R. Hunt was re-elected as Conference chairman.

W. G. KENNELL

Montana District Plans to Be Self-Sustaining

The fourth convention of the Montana District of The Lutheran Church — Missouri Synod met at Butte, Mont., October 8—12. Dr. J. W. Behnken, President of Synod, delivered the sermon at the opening service and also presented his report on Synod.

The Montana District received into membership the congregations of Missoula, Deer Lodge, and Anaconda, which transferred from the English District, and the congregation at Fort Benton into voting membership.

Rev. John E. Herrmann, Synod's Stewardship Secretary, delivered an essay, entitled "Striving Toward a More Stewardship-Conscious Congregation."

The convention adopted a resolution by unanimous vote that "the Montana District attempt to become self-sustaining by 1953."

President Paul M. Freiburger of Billings, Mont., was re-elected, and Pastors Eugene Klug and John Feiertag were elected as First and Second Vice-President, respectively.

The Rev. John Chambers, Sidney, was re-elected Recording Secretary, and Walter Mundt, Great Falls, Treasurer.

Missoula, Mont. D. J. ONDOV

"Give Thanks Always for All Things"

(Eph. 5:20)

"We thank Thee for health and for gladness,
For blessings received every day;
For all of Thy bountiful goodness
Thy people sing praises today."

But shall we sing praises for blessings,
For things that our hearts say are good;
And not praise Thy name for the hard things,
The things we'd pass by if we could?

Lord, help us to glory in trials,
However severe they may be;
Lord, help us be thankful for crosses
That sometimes are sent us by Thee.

They're given to teach us a lesson,
To draw our hearts nearer to Thee;
Though we see not clearly at present
How needful that lesson may be.

We know that Thy almighty wisdom
Does order and fashion them all
And guides and directs our footsteps
And lifts us again when we fall.

GERTRUDE E. WARTCHOW

Professor Merkens Installed at St. Louis

In a special chapel service on Friday, October 26, 1951, the Rev. Albert G. Merkens, Ph. D., was installed as Professor of Theology at Concordia Seminary, Saint Louis. Prof. Arthur C. Repp delivered the sermon on the basis of 1 Tim. 6:20: "Keep that which is committed to thy trust." Western District President T. A. Weinhold performed the rite of installation; Pres. L. J. Sieck and Prof. John Theodore Mueller served as liturgists; Prof. Walter E. Buszin served as organist; and the Seminary Chorus under the direction of Wm. B. Heyne sang.

Dr. A. G. Merkens

Professor Merkens, son of parish school teacher Christian Merkens and his wife, Mary, nee Rosenwinkel, was born at Grafton, Wis., November 15, 1897; graduated from Concordia College, Milwaukee, Wis., 1916; from Concordia Seminary, St. Louis, 1920; received his M. Th. degree from Pittsburgh-Xenia Seminary, 1933; and his M. A., 1934, and Ph. D., 1946, from the University of Pittsburgh. From 1920 to 1945 Dr. Merkens served pastorates in Montana, South Dakota, and Pittsburgh, Pa. While in Pittsburgh, he ministered to university students and was president of the Lutheran Church Extension Society. From 1945 to 1951

he held the post of Director of Christian Education for the Northern Illinois District. In 1923 Dr. Merkens was married to Frieda Claus of Beecher, Ill. They have two children, the Rev. Guido Merkens of San Antonio, Tex., and Rhoda Merkens of River Forest, Ill.

E. J. SALESKA

Korean Nightmare

To revisit a country is usually a happy experience, awakening old memories, living again with experiences and moments of the past. To revisit Korea is a nightmare. You look for a building but find only rubble. You look for a friend, an acquaintance. Perhaps he is part of the shifting millstream, or he is dead.

Most of all, the nightmare is in the faces of the Koreans — a puzzled and cowed people, caught in history's web of greed and lust — and of the soldiers — bitter, hard, who have one obsession: to get out of this stinking hole as soon as possible. The homeless children, not understanding, are cold and hungry and frightened.

Again and again, since I am a newcomer, Korean veterans ask: "What do the people back home think about it? Do they realize what this is like over here?" It's hard to answer. There can be no real understanding.

There are things that no one can put into words: killing . . . a foxhole . . . the sudden, intense longing for home, a glass of fresh milk, the quiet peace of church on Sunday morning.

For times like these the Psalmist has written for all of us — Koreans, soldiers, children — of the unchanging, constant love of God, symbolized by the towering mountains surrounding us: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

CHAPLAIN M. H. KRETZSCHMAR

Confirmation Class, Palmer, Alaska, Pentecost, 1951, the Rev. Jos. Frenz, Pastor

Alaska Notes

The Rev. Joseph Frenz, hardy minister of Synod's northernmost parish, reports unceasing activity and steady harvests in his field. The Rev. E. H. Imme of Richland, Wash., has been called to fill the vacancy at Palmer, Alaska. Meantime Pastor Frenz has conducted services at Palmer and at his home base of Anchorage, fifty miles away, where he preaches twice each Sunday morning and broadcasts most of the Sunday evenings. He also "looks after the military personnel of our Church at Fort Richardson and Elmendorf Air Base, located several miles out of Anchorage." On Pentecost, a class of nine was confirmed at Palmer, and four children and five adults at Anchorage.

"During the past three years, Pastor Frenz did not drop one service at Palmer. Sometimes the going was rough, but the good Lord was always with the vacancy pastor."

Southern Illinois to Call Executive Secretary

More than two hundred pastors, teachers, and lay delegates, who met in Hoyleton, Ill., October 15—19, 1951, for the 28th convention of the Southern Illinois District, resolved to establish the position of Executive Secretary. The new officer will act in consultation with the President and the Board of Directors in the fields of missions, education, and the stewardship life.

Dr. Herman Harms, Vice-President of The Lutheran Church — Missouri Synod, served as representative. Dr. Erdmann Frenk, Joliet, presented the essay, "The Church and Its Officers."

The Rev. H. C. Welp was re-elected President. Other officers are: First Vice-President, the Rev. Lester Wolf, Nashville; Second Vice-President, the Rev. J. L. Strelow, Litchfield; Secretary, the Rev. E. A. Feddersen, Okawville; Treasurer, Mr. C. Nordmeyer, Chester.

In the two-year period since the last convention, one third of our congregations experienced a change in pastor. New missions were begun in various areas. The Rev. E. Kuehner was called to inaugurate institutional work at the Anna State Hospital, and the Rev. H. F. Gerecke at Chester State Prison. The Rev. O. A. Kaul of Fairfield is in charge of trailer missions in the District.

Provision for salary increases for all subsidized workers was made by the convention.

The Board for Young People, which was dissolved, will be integrated with the District Board for Parish Education.

The new budget adopted provides $94,150 for the work of District programs and $107,000 for Synod at large.

In a memorial service the convention mourned the passing of Chris Schuette, lay leader, who died of heart attack en route to sessions on Thursday morning. A charter member of Trinity, Alton, since 1902, he had been a delegate at many District conventions. ROLAND H. A. SEBOLDT

Chaplain J. W. Grapatin Conducting a Lutheran Communion Service Near Hwachon in North Korea

Chaplain Grapatin, transferred to the U. S., is now stationed at Camp Chaffee, Ark.

L. L. L. Placement Service Program

The Lutheran Laymen's League has inaugurated a service program designed to help maintain congregations of The Lutheran Church — Missouri Synod by keeping up their numerical

gth in rural sections. This pro- will encourage Lutherans to in areas served by our Church will bring together Lutheran busi- and professional people with op- unities in their respective fields in eran communities. The League s thereby to reduce the number utheran-owned farms which are sold to buyers who have no in- t in our Church.

ere's how the Placement Service ram works: The League's publi- n, the *Lutheran Layman*, reaches ers in Lutheran areas who have erties to sell and presents a brief ription of the real estate. Prospec- buyers may write the League, h then forwards the letter to the er. The League does not investi- the merits of any of its offerings, does it assume any responsibility e matter.

imilarly, opportunities available business and professional men in eran communities are publicized e *Layman* and in mimeographed maintained at League head- ters, St. Louis. Records of people ing for such opportunities are also in the League offices. The Place- t Service Program attempts to g together Lutheran seller and Lu- an buyer, so that our congregations rural areas will not suffer when le families move out of their com- nities.

Among reactions to the League's program the following excerpt a Kansas pastor's letter is typical: the near future two or three farms be for sale, and we have no pros- tive buyers. The Catholics are ady trying hard to bid on these ns. But the owners would like to to Lutherans. Twelve farms which merly belonged to Lutherans in our munity are now in the hands of nan Catholics."

At the Rural Life Institute, held summer at Valparaiso University, group of pastors and laymen passed esolution commending the L. L. L. adopting a Placement Service gram. ELMER F. KRAEMER

DEATHS

Otto Henry Henkel (February 13, 1877, gan, Ohio, to October 13, 1951, South te, Calif.); graduated Concordia Semi- y, Springfield, 1899. Served pastorates Woodburn, Ind., 1899 to 1905; Trinity theran Church, Nokomis, Ill., 1906 to 1; St. Paul's Lutheran Church, Bald- n, Ill., 1911 to 1916; Trinity Lutheran, komis, Ill., 1916 to 1929; First Lutheran, ntana, Calif., 1930 to 1940. In 1900 he rried Anna Schramm, New Palestine, d. He is survived by two sons, four ughters, three brothers, and two sisters. s wife preceded him in death in 1942 and also one son in 1938. Funeral services at Redeemer Lutheran Church, South Gate, Calif., and interment in Inglewood Cemetery, with the undersigned officiating. T. H. JOECKEL

Lorenz George Weber (November 25, 1895, Corder, Mo., to October 6, 1951, Underwood, N. Dak.), son of Fred and Emma Rogge Weber; graduated Concordia Seminary, St. Louis, 1922. Pastor at Danvers and Benson, Minn., 1922 to 1925; at Underwood, N. Dak., 1925 until his death, also serving Wilton, Baldwin, and Big Bend at various times. In 1922 he was married to Alma Ohrenberg, Alma, Mo., who survives with three daughters. An only son met with accidental death in World War II. The funeral service was conducted by the undersigned at Underwood, Revs. E. H. Bohrer and B. G. Mueller assisting, and the committal in St. John's Cemetery by Rev. G. Gesell. EDMUND A. ZAPF

Walter Godfried Buchschacher (February 3, 1903, Kurton, Tex., to October 8, 1951, Waco, Tex.), son of Ernest and Louise Buchschacher; graduated Springfield 1928. Pastor of St. Paul's, Big Spring, 1928 to 1934; Immanuel Church, Temple, 1934 to 1941; St. Mark's, Waco, 1941 to 1945; and Trinity Church in Waco, 1945 to 1951, where he was also Circuit Visitor. In 1928 married Alma Ritter, who survives with two daughters and one son. Funeral services in Trinity, Waco, conducted by the undersigned, assisted by Pastors Roland Wiederaenders and Wm. Eifert; burial at Austin, Tex. GEORGE W. HEINEMEIER

J. Friedrich Karl Wolter (June 25, 1867, Burzlaff, Pomerania, Germany, to October 19, 1951, Cedar Rapids, Iowa), son of Friedrich and Ottilie Syring Wolter; attended Concordia Seminary, St. Louis, 1888 to 1890; graduated from the Wisconsin Synod's Seminary, then in Milwaukee, 1893. For 45 years he served the Church as missionary at large for southeastern Iowa, and later, congregations at Ida Grove, Onawa, and Odebolt, Iowa. From 1915 to 1938 he was pastor at Homestead, Iowa. In 1894 he married Miss Ida Hammermeister, Milwaukee, Wis., who, with their twelve children — six sons and six daughters — survives him. Funeral services were held at Trinity Church, Cedar Rapids, October 23, Pastors E. H. Widmann, Geo. Perlich, and W. Oetting, officiating. Pastor Wolter's six sons were pallbearers. Burial, St. John's Cemetery, Homestead, Iowa. Fifty pastors of Iowa District East recessed their conference to attend the funeral services and serve as honor guard.

Frederick Herman Melzer (April 21, 1876, Cape Girardeau, Mo., to October 21, 1951, Cape Girardeau, Mo.), son of Henry and Regina Melzer; graduated from Concordia, St. Louis, 1899. Served Immanuel, Murphysboro, Ill., 1899 to 1901; St. John's, Baldwin, Ill., 1901 to 1911; St. Mark's, Steeleville, Ill., 1911 to 1918; Trinity, Cape Girardeau, 1919 to 1951. Circuit Visitor, Western District, nine years; Vice-President, Western District, six years. Eminent scholar of Luther and Pieper. In 1900 married Ida Stellwagen, Silo, Minn. In 1918 married Clara Walter, Steeleville, Ill. Is survived by two daughters, one son, two grandchildren, one brother, one sister. Funeral services on October 24, at Trinity Church, Cape Girardeau, Mo., the Rev. E. L. Roschke, preacher, and the undersigned officiant at the church and at burial in Memorial Park. W. KEISKER

Louis M. Zehner (February 18, 1883, Accident, Md., to October 10, 1951, Ridgeville Corners, Ohio), son of Henry and Margareth Richter Zehner; graduated Concordia Seminary, Springfield, 1910. Pastor at Eppworth, N. Dak., 1910 to 1911; Russell, Kans., 1911 to 1917; Topeka, Ill., 1917 to 1920; Zion, Ridgeville Corners, 1920 to the time of his death. In 1910 he married Mathilda Jacob, Pittsburgh, Pa., who mourns his passing, together with four sons, two daughters, nine grandchildren, and two brothers. Another son preceded his father in death. Funeral service at Ridgeville Corners October 13, Rev. George Maassel, preaching. The undersigned was liturgist and also had charge of the committal at Ridgeville Corners Lutheran Cemetery. WALTER E. MEYER

John F. Schulz (May 6, 1894, Stony Plain, Alberta, Canada, to October 10, Oklahoma City, Okla.), son of Frederick and Katherine Schuetz Schulz; graduated Concordia Seminary, St. Louis, 1918. Pastor at Wimbledon, N. Dak., 1918 to 1923; Park Rapids, Minn., 1923 to 1930; Clinton, Iowa, 1930 to 1938; Zion, Oklahoma City, Okla., 1938 until his death. He served as Secretary of Missions of the Oklahoma District since 1945. In 1930 he married Augusta Zellmer, Park Rapids, Minn., who, together with a daughter, a son, and two granddaughters, survives him. Funeral services were conducted at Zion Church, Oklahoma City, the Rev. Walmar Frank preaching and the undersigned officiating. E. W. SCHMIESING

Joy to the World. 5⅜×8½, 16 pages.

Christmas Joys. 5⅜×8½, 16 pages. Concordia Publishing House, St. Louis, Mo., 1951. 7 cents each.

These beautifully printed programs offer the outlines of children's Christmas programs in a complete and worshipful fashion. The first can be synchronized with pictures. Both presentations stress worship rather than performance.

Little Children, Worship Jesus. By Allan Hart Jahsmann. Concordia Publishing House, St. Louis, Mo., 1951. 6×9, 26 pages. 25 cents each.

Pastor Jahsmann offers an outline of a service plus extensive supplementary materials for the Christmas services of very small children. The materials have been tried out successfully.

The General Family Packet. Concordia Publishing House, St. Louis, 1951. $1.00 net.

The Family Life Committee of the Board for Parish Education has assembled a service package "for the pastor and church worker" comprising tracts and

booklets, quizzes and charts on various phases of family life. The packet conveys suggestions for the use of the material and reordering in quantities. This gathering of material is in itself a fine review of the Church's service to its families.

Portals of Prayer No. 108. By Herman W. Bartels.

Andachtsbuechlein No. 108. "Die Rechtfertigung." By H. J. Bouman. Daily devotions from November 10 to December 31, 1951. Concordia Publishing House, St. Louis, 1951. 10 cents per copy.

The English devotions for the period are prepared by Dr. Herman W. Bartels of Cleveland Heights, Ohio; the German by Dr. H. J. Bouman. The former carry the worshiper through the Apostles' Creed, the latter discuss the doctrine of justification.

The Ten Commandments Will Not Budge. By B. A. Maurer. Concordia Publishing House, St. Louis, Mo., 1951. 104 pages, 5¼×7⅝. $1.75.

The pastor of Sherman Park Lutheran Church of Milwaukee presents interesting studies of the Ten Commandments. While using some of the familiar framework of the Catechism, the author employs many rich pastoral insights and above all stresses the prime purpose of the Law, "our desperate need of Christ the Savior" (p. 101).

Christmas. Edited by Randolph E. Haugan. Volume Twenty-one. Augsburg Publishing House, Minneapolis, 1951. 67 pages, 10⅜×13¾. Paper, $1.00 net; cloth, $2.50 net.

Here is a hardy perennial which blooms more beautifully each year. Interesting articles and pleasant verse of Christian significance are bound together through a glowing texture of decoration and illustration. This year's story is illustrated by Sada Jones.

The Yuletide Story. 10 pages.

Some Favorite Christmas Carols. 16 pages. Augsburg Publishing House, Minneapolis, 1951. 35 cents each, net.

Tasteful and colorful pamphlets of smaller dimensions, with the same standard of the larger *Christmas*. The first includes a carol, poems, and illustrations in addition to the story; the second, seven illustrated carols.

Realities in the Christian Religion. By Walton Harlowe Greever, 911 Wildwood Ave., Columbia 22, S. C. 1951. 5¼×7¾; 120 pages. $1.00.

Dr. Greever is the former secretary of the United Lutheran Church in America. Now in his eighties, he sets down his synthesis of the Christian religion. He summarizes with eighteen propositions the "realities" in the Christian religion. His style is highly condensed, and the expressions are sometimes technical. The book is most significant and useful, however, as a statement of the Christian religion organized and set forth by a man speaking with great conviction under the impulse of a personal faith. Dr. Greever emphasizes that faith always involves both assent to great facts and trust in God Himself.

From Plight to Power. By Marcus Rieke and Gordon Huffman. The Wartburg Press, Columbus, Ohio, c. 1951. 139 pages, 5½×7¾. $2.00.

Youth leaders of the American Lutheran Church prepare a study booklet for delegates to the Lutheran World Federation Assembly in Hannover in 1952. The chapters review the current problems of the world as a whole and youth in particular, describe the responsibilities of guidance to be offered by helpers of youth, and focus upon the sources of spiritual power. The book is very useful for youth workers, study leaders, and alert Christians everywhere.

Bible Light on Daily Life. By Philip E. Howard, Jr. Van Kampen Press, Wheaton, Ill., c. 1951. 5½×7¾; xi+211 pages. $2.25.

Philip E. Howard has long been associated with *The Sunday School Times*. His brief Bible-centered notes have interested and helped many readers. The author's own selection of these notes is herewith given in a book together with topical and Scriptural indexes. These tiny meditations aim directly at some practical domain of Christian life and thought. They are full of quotations from Christian literature and of acute observation of Scripture.

400 Years of a Doctor's Life. Collected and arranged by George Rosen and Beate Caspari-Rosen. Henry Schuman, New York, c. 1947. 6¼×9¼; xvii+429 pages. $5.00.

The medically trained authors provide a cross section of the life and mind of a doctor by means of over 250 autobiographical expressions of great physicians and surgeons of the last four centuries. The statements are arranged topically to depict the physician's growth and maturation, his attitudes toward his profession, and the great issues of life. Biographies are provided for each contributor.

MUSIC

Reviewed by Walter Wismar

At a summer conference of choir directors at Valparaiso University several years ago, those present were advised when arranging hymns for choirs to write them more or less in imitation rather than in block harmony as exemplified in the *Hymnal*. In the new *Concordia Treble Series* of Concordia Publishing House, Nos. 42—48, Theo. Markworth has followed this suggestion. Not only children, but youth or ladies' choirs as well may sing these arrangements. Solo voices or male choirs may also use them to advantage, especially the two-part songs.

CTS 42. O Holy Spirit, Enter In. *Lutheran Hymnal*, No. 235. *SSA* (Imitations). 8 cents.

CTS 43. O Little Flock, Fear Not the Foe. *Lutheran Hymnal*, No. 263. SS (Imitations). 8 cents.

CTS 44. O Word of God Incarnate. *Lutheran Hymnal*, No. 294. SSA (Imitations). 8 cents.

CTS 45. All Depends on Our Possessin *Lutheran Hymnal*, No. 425. SS (Figuration). 5 cents.

CTS 46. Rise, My Soul, to Watch an Pray. *Lutheran Hymnal*, No. 4 SSA (Rich figuration). 5 cents.

CTS 47. I Fall Asleep in Jesus' Wound *Lutheran Hymnal*, No. 585. SA (Im tations). 5 cents.

CTS 48. When Streaming from th Eastern Skies. *Lutheran Hymn* No. 543. (Figuration). Arranged the tune "Melita" by J. B. Dykes, whi is not in our *Hymnal*.

No. 1709. Trust in the Lord. By J. Wohlfeil. SATB. A cappella. B and McCreary Co. 18 cents.

This pleasing anthem should easily b come a favorite with our church choi All extreme notes have been avoided; t highest note for soprano is f″, the lowe for bass also an F, occurring but once each case. The text has been select from Proverbs 3:5 and 6, not often hea in anthems.

BA 29. Jesus, Joy of Man's Desiring. J. S. Bach. SATB. Organ accompan ment. 18 cents.

"Jesus, Joy of Man's Desiring" has b come one of the most popular of Bac chorale arrangements and is often heard concert and radio performances. T choir's part is simple enough. The orga ist has a more difficult role.

BA 31. Peace Be unto Israel. By J. Bach. SATB. Organ accompanime 20 cents.

The chorus was part of a wedding ca tata and later was used to close a Pent cost cantata. The choir begins by singi very slowly the words of the title. Th follows in faster tempo a jubilant chor of two movements, each one repeated, fi played on the organ (orchestra originally then sung by the choir. A first-cl festival or concert number.

BA 32. Now Sing We, Now Rejoice. J. S. Bach. SATB. Organ accompan ment. 20 cents.

The popular and charming organ nu ber has been arranged for solo voices a organ. May be sung by children or a ensemble available. A grandiose fou part setting adds magnificence to t arrangement.

BA 33. From Death Arose Our Lord, t Christ. Harmonized by J. S. Ba SATB. Accompanied. 16 cents.

This Easter hymn has four stanz Instead of singing the harmony to the te of the hymn, it is reserved for the All luias, an impressive variation being th effected. The accompaniment is option but it will add to the splendor of t music. A splendid, joyful Easter chora

BA 35. Thank and Praise God. By J. Bach. SATB. Accompanied. 36 cen

Part IV of the *Christmas Oratorio* (o of the greatest Christmas oratorios ev conceived) opens with a Chorus for Ne Year's Day, the Festival of the Circu cision. Walter E. Buszin has provided English translation, which will be fou suitable for almost any festival occasio Seventeen pages of great music and n

difficult. The accompaniment may be ed on organ or piano. Music like this stir the audience.

1009. Christ, Our Passover. By Healey Willan. SATB. 20 cents.

The text of this Easter motet is found ur *Hymnal*, being the Gradual for the st of the Resurrection of our Lord. The sentence of the Gradual comes last he motet and is reserved as a telling ax. The Alleluias serve as introduc- . There are also fine touches in the ic. The glad, triumphant sweep of the motif, the upward surge of subsequent ifs, the churchly style, the driving ousness of the whole number sound out perbly good motet.

Announcements

Ordinations and Installations

PASTORS

Installed:

Becher, Frederick, St. Luke, Paterson, N. J., by R. J. Keyl, Oct. 28.

Bechers, H. H., Bethany, Hollywood, Calif., by F. Hodde, Oct. 14.

Case, Herbert R., Zion, Omaha, Nebr., by H. G. Harth, Oct. 21.

Coughton, Louis F., Concordia, McKeesport, Pa., by F. E. Schumann, Oct. 21.

Crump, Robert, St. Matthew, Hamlet, Ind., by A. P. Starck, Oct. 28.

Crume, E. H., St. John, Palmer, Alaska, by Joseph Frenz, Oct. 28.

Dabbs, Herman H., St. Peter, Lebanon, Wis., by W. J. E. Stelter, Oct. 21.

Dermann, E. G., First St. Paul, Pittsburgh, Pa., by H. G. Oermann, Oct. 21.

Dutenschild, Arnolds, Zion (Latv.), Chicago, Ill., by W. Roth, Oct. 28.

Dueler, Kenneth R., St. James, La Fayette, Ind., by Paul G. Schmidt, Oct. 7.

Dwarz, Benedict, Messiah, Silver City; St. John, Truth or Consequences, N. Mex., by J. Hartmeister, Oct. 21.

Dreufert, Elmer, El Sereno, Los Angeles, Calif., by H. H. Engelbrecht, Oct. 14.

Dhlig, Walter D., St. John, Geneseo, Ill., by Herman Wetzel, Oct. 28.

Dederhoft, Clair, First, Temple City, Calif., by G. C. Schramm, Oct. 28.

Drung, Albert C., Faith, Ukiah, Calif., by Theo. G. Gohlke, Oct. 28.

TEACHERS

Installed:

Banser, Cand. Harold E., Church of the Apostles, Melrose Park, Ill., by W. L. Bartling, Oct. 7.

Breitwisch, G. H., St. John, Lincoln, Tex., by H. Stroebel, Sept. 30.

Polzin, Cand. Richard H., Immanuel, Danbury, Conn., by B. W. Janssen, Aug. 26.

Rowsell, Howard C., Trinity, New York, N. Y., by Paul G. Sander, Oct. 7.

Zeddies, Charles, Immanuel, Grand Rapids, Mich., by Martin W. Brauer, Sept. 30.

Cornerstone Layings

Bartlesville, Okla. Redeemer, church, Oct. 28.
Beulah, N. Dak. Concordia, church, Oct. 28.
Doniphan, Nebr. St. Paul, church, Oct. 28.
Red Bud, Ill. St. John, church, Oct. 21.
Sterling, Ill. Messiah, church, Oct. 21.

Dedications

Chicago, Ill. Zion, school and parish hall, Oct. 7.
Hudson, N. Y. St. Matthew, parish hall, Oct. 21.
Mondovi, Wis. Trinity, church, Oct. 14.
Mount Clemens, Mich. Immanuel, renovated school, Oct. 14.
Royal Oak, Mich. St. Paul, school and parish hall, Sept. 9.

Anniversaries

Alberta, Minn. Trinity, the 50th, Oct. 7.
Chicago, Ill. Mount Calvary, the 25th, Oct. 14.
De Kalb, Ill. Immanuel, the 25th, Oct. 14.
Glencoe, Minn. First, the 75th, Oct. 7.
Petersburg, Mich. St. Peter, the 75th, Oct. 21.
Warwick, N. Y. St. Peter, the 50th, Sept. 9.

Available

Communion ware, several flagons, etc., to any small mission congregation in need of these. Write BRUNHILDE SIELOFF, *Secretary*, St. John's Ev. Lutheran Church, 305 Circle Ave., Forest Park, Ill.

Official Notices

Pastor Robert A. Biegner, Mount Vernon, N. Y., has accepted a call from a group not in fellowship with Synod and thereby has severed his connection with Synod. He is no longer eligible for a call. — H. J. RIPPE, *President of the Atlantic District.*

Since Pastor Elmer E. Streufert has accepted a call to another District, *Pastor M. C. Kauth* of Kennewick, Wash., has been appointed Visitor of Circuit 9 of the Northwest District. — CARL H. BENSENE, *President.*

Pastor Walmar Frank has been elected Secretary of Missions of the Oklahoma District. *Pastor A. C. Hornbostel* is herewith appointed Visitor of the East Circuit in his place. — OTTO HOYER, *President of the Oklahoma District.*

Pastor Paul R. Bloedel, Wilmot, S. Dak., is not eligible for a call in The Lutheran Church — Missouri Synod. — PHIL. MUELLER, *President of the South Dakota District.*
Huron, S. Dak., November 5, 1951

Wanted

A Lutheran dentist to locate in Beulah, N. Dak., a city of 1,800 inhabitants and in a large trading vicinity. Dentist's office, with equipment, can be rented or bought. Write REV. FRED RIEDEL, Beulah, N. Dak.

Announcement

The Board of Social Welfare has secured the *Rev. Henry F. Wind*, D. D., Buffalo, N. Y., as Executive Secretary for the Department of Social Welfare. He will serve on a part-time and temporary basis. An assistant, who is later to become full-time Executive Secretary, will be appointed as soon as feasible. Address Dr. Wind either at Buffalo or at Lutheran Building, 210 N. Broadway, St. Louis 2, Mo. — A. H. BRINGEWATT, *Secretary*, Board of Social Welfare.

Changes of Address

Pastors:

Anderson, Luther H., 2911 Benjamin St., N. E., Minneapolis 18, Minn.
Belsheim, Harold G., c. r. m., R. 9, Box 211, Lemay 23, Mo.
Bergmann, Paul, 702 N. Adams St., Carroll, Iowa
Boecher, Frederick W., 204 Madison Ave., Paterson, N. J.
Fechner, Raymond W., 1407 B Ave., Vinton, Iowa
Galen, A. W., 509 S. Broad St., Carlinville, Ill.
Goetz, Lloyd H., 831 Market St., Nekoosa, Wis.
Herrmann, Chaplain O. D., Office of the Depot Chaplain, Marine Corps Recruit Depot, San Diego 40, Calif.
Hildebrandt, N., 309 S. Main, Columbia, Ill.
Hitzeman, H. W., Box K, Lena, Ill.
Jobst, E. W., 234 Ninth Ave., N., Fort Dodge, Iowa
Kollmeyer, Glen C., 722 West Ave I, San Angelo, Tex.
Ledebuhr, Chaplain Albert F., Post Chaplain's School, Fort Dix, N. J.
Leja, Alfred E., Scenic Dr. at Madison Ave., Springfield, Del. Co., Pa.
Luedke, Henry W. C., 9240 Luella Ave., Chicago 17, Ill.
Luessenhop, Elmer O., 1219 East 12th St., Winfield, Kans.
Malinsky, Chaplain W. G. (1st Lt.), 3907 S. Polk, Amarillo, Tex.
Oermann, E. G., 12 West Bellecrest Ave., Pittsburgh 27, Pa.
Otten, Henry J., P. O. Wandoor, Malabar, India
Panning, Paul H., 1814 North 51st Ave., East, Duluth 4, Minn.
Ressel, Chaplain Delvin E., Office, Chief of Air Force Chaplains, Hq. USAF, Washington 25, D. C.
Roemer, Harold B., 531 Washington St., Hudson, N. Y.
Rolf, Captain Robert F., 0-534311, Hq. 43d Div. Art'y. APO 112, New York, N. Y.
Rusch, Carl, 5440 W. Gladys Ave., Chicago 44, Ill.
Schroeder, Sieg. H., 4339 East 60th, Seattle, Wash.
Schwartzkopf, Chaplain Elmer J., San Marcos AFB, Box 264, San Marcos, Tex.
Steinke, Arthur F., 12 Snowden Ave., Elmsmere, Delmar, N. Y.
Uhlig, Walter D., R. 3, Geneseo, Ill.
Wangerin, Norman P., 3014 Pemberton Ave., Toledo 6, Ohio
Wetzstein, Christian T., 38 Union St., E., Waterloo, Ont., Can.

Teachers:

Buescher, H., R. 1, Box 111, Tomball, Tex.
Frick, Ralph, 6138 S. Laflin St., Chicago 36, Ill.
Holste, Donald, 3812 Spokane Ave., Cleveland 9, Ohio

FINANCIAL REPORT

Receipts, February 1, 1951, to October 31, 1951

Districts	Budget Account
1. Alberta and British Columbia	$ 8,478.36
2. Atlantic	60,553.88
3. California and Nevada	24,236.77
4. Central	255,772.75
5. Central Illinois	109,241.47
6. Colorado	18,971.86
7. Eastern	63,797.95
8. English	153,363.91
9. Florida-Georgia	6,123.11
10. Iowa East	63,000.00
11. Iowa West	120,604.44
12. Kansas	76,382.52
13. Manitoba and Saskatchewan	3,468.57
14. Michigan	197,644.75
15. Minnesota	215,382.93
16. Montana	7,724.98
17. North Dakota	36,326.82
18. North Wisconsin	113,266.38
19. Northern Illinois	236,064.49
20. Northern Nebraska	54,000.00
21. Northwest	39,761.94
22. Oklahoma	14,610.79
23. Ontario	18,545.38
24. South Dakota	32,012.50
25. South Wisconsin	165,131.43
26. Southeastern	32,973.52
27. Southern	7,128.20
28. Southern California	30,000.00
29. Southern Illinois	53,549.22
30. Southern Nebraska	78,014.03
31. Texas	24,088.09
32. Western	238,581.25
Total from Districts	$2,558,802.29
Direct Receipts	61,629.14
GRAND TOTAL	$2,620,431.43

OPERATING STATEMENT

	1950	1951
Budget Requirements, 2/1 to 10/31	$3,187,500.00	$3,562,500.00
Budget Receipts, 2/1 to 10/31	2,201,323.94	2,620,431.43
OPERATING DEFICIT	$ 986,176.06	$ 942,068.57

THEO. W. ECKHART, *Assistant Treasurer*

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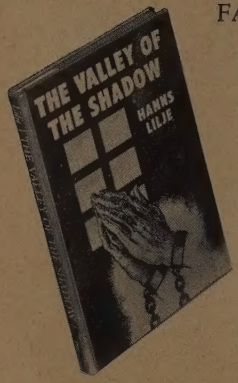

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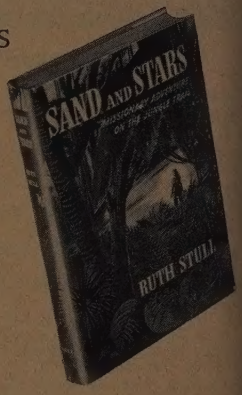

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